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AN
ADDRESS
TO THE

Members of the SENATE, &c.

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AN
ADDRESS
TO THE
MEMBERS of the SENATE
OF THE
University of CAMBRIDGE,
ON
The Attention due to *Worth of Character*
from a *Religious Society*:
With a View to the ensuing ELECTION of
A HIGH STEWARD.

To which is added
A LETTER of Mr. Jos. MEDE, formerly of *Christ's*
College, (copied from a MS. in the *Harl.ian Collection*)
giving a very particular Account of the Circumstances
attending the Duke of BUCKINGHAM's Election in
King *Charles the First's* Time.

By a MASTER of ARTS.

*He that faith unto the Wicked, "Thou art Righteous;" Him
shall the People curse, Nations shall abhor Him: but to Them
that rebuke Him, shall be Delight, and a good Blessing shall come
upon Them.* Prov. xxiv. 24, 25.

Printed for the EDITOR, in the Year 1764.

THE
EDITOR to the READER.

HOW the following *Address, &c.* fell into my hands, is immaterial to relate; but it will easily be guess'd, from the time at which it makes its appearance,* that it cannot possibly have any regard to the Election, which is strictly *now* ensuing. What end cou'd such a design be supposed to answer? Little must he know of mankind, who cou'd imagine, either that

* Only a few days before the Election, after a very long and *effectual* canvass.

that people had not long ago taken their party; or that such as had not, wou'd be influenced by *paper* arguments: I mean, *at least in this shape*. Besides, the circumstances alluded to in this performance bear no kind of resemblance to the present situation of our affairs. Who, for instance, that reflects for a moment, either upon the two *noble* Candidates, who do us the honour of offering their Services; or upon the members, who compose *our* University Senate; cou'd think of hinting at any want, either of *worth* or *Character* in the *one*; or of attention to it in the *other*? I shou'd, for my own part, rather suppose, that after the manner of a late publication, entitled “The Reign of George the 6th—” this *Address* was calculated for some future period of

of our history. This suspicion too, I think, is very much strengthen'd, by the account of a former transacti-
on of this fort being added, as an *Appendix*. It seems to me, if I might be indulged a conjecture, that some whimsical person having accidentally met with the *latter*, relating to a *past* event; took the fancy into his head of making a kind of *companion* to it, of a *future* date; leaving the *present* time to speak for itself. As to the Title-page, which in this view might be look'd upon by some, as one of those catch-peney tricks, of which the trade is frequently suspected; I can only say, it is just as it came from the Author's own hands; tho' I must own at the same time, it was the occasion, which invited me to publish such a thing at present. I am
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so satisfied with my conjecture, that I have ventured to throw in a note or two upon some few passages, which seem'd to look a little the other way. “Vale & fruere;” “*Use them and welcome.*”

AN

A N
A D D R E S S
T O T H E

Members of the SENATE, &c.

GENTLEMEN,

WERE I addressing myself to the gayer part of mankind, I know not what apology might be necessary, either for the Subject I have made choice of, or for the serious manner, in which I propose to treat it. But in venturing to lay my thoughts before men of your character, I am at least safe, I should hope, from falling into any impropriety of this sort. The danger I should apprehend here, would be; lest an address, which in it's very outset, seems to imply a want of attention to such principles, as it is your immediate duty

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duty to teach and inculcate; should be deemed, if nothing worse, at least superfluous. I should not, however, be greatly sollicitous even about such a censure, as this: because I am persuaded, that they, who are disposed to do their duty, are seldom inclined to take exceptions against those, who undertake to remind them of it; and as to such, as are not; they have no pretence for finding fault.

But how little soever one might have expected it, * there are, I hear, even amongst you many, who, for what reason they best know, have lately taken a vast antipathy to every thing, that affects to be *serious*. Every thing with them, wherever they have learnt the humour, (they could not surely learn it here!) is “a joke and a farce.” You cannot mention the most solemn Subject

* There is a long note of the author's here; the purport of which is to inform the reader, “that formerly” (meaning *now*) “the university of Cambridge was remarkable for their philosophic gravity of character”—with a view of giving, I suppose, a greater air of probability to his fiction. But, as it seem'd unnecessary, after what has been already said to the reader, I have omitted it. *Note of the Editor.*

ject to them, but they immediately give it this ridiculous turn. *Morality* and *Character* have already been favoured with this fashionable distinction. And if the humour should continue, I should not be surprised to hear that even *Preaching* and *Praying* were put in the same ludicrous light;* till in the end, they will have got such abundance of these farces upon their hands, that they must find themselves obliged, I should think, to convert even our churches and chapels into play-houses, to act them in. Especially, if they should choose for their *Manager* one (of whom, it seems, they are inclined to entertain a very favourable opinion) who has lately disco-
ver'd

* The author, I perceive from some loose hints, intended a note here upon those, who pretended to distinguish between *Morality* and *Religion*; avowing a great veneration for the one, and at the same time neglecting the other. "What is religion," says he, "without morality? A mere shadow without a substance; an empty cover without any thing under it; a surplice hung upon a peg!"

I wish with all my heart he had finish'd this note; as we have some even in our days absurd enough to make the same distinction.

ver'd, it is said, that *chapels* at least may be converted to much better purposes, than those they were originally designed for!

In this spirit of drollery (I suppose to make it more agreeable to his taste, for whom they design it) they are mightily disposed, I find, to treat the present matter in dispute, as a *farce*. It is ridiculous, say they, to make so serious an affair of such a trifling business, as this is. In which they certainly judge prudently: since this (though no great compliment to their noble patron, who deigns to sollicit it) is certainly one of the best arguments they could use for disposing of it in an unworthy manner.

If they would allow themselves, however, to be one moment serious, they might soon perceive, that a matter of no great importance in itself, may easily assume a far different aspect from the light, in which it is placed; from the character of those, who think it worthy their attention; and by the methods they condescend to use for the attainment of it: It might with great justness be added, that an office, however incon-

inconsiderable in itself, might have acquired a sufficient degree of importance from having been filled by the late EARL of HARDWICKE ! †

With their permission too to be a little longer serious; if they could even persuade the world to believe, that this office was as insignificant as they represent it; it would still be a great mistake to imagine (at least in our present circumstances) that it is of no consequence, how it is dispos'd of. One might produce many arguments to prove this. But as I would give them as little trouble, as possible; I will mention only one: that, where ill conclusions are likely to

† The author here seems to have fallen into a mistake in point of chronology; betrayed, I suppose, by his great attachment to this worthy character. Which made him consider it as still a recent instance even in those days he is speaking of. Or he might indeed think (such have been his merits towards this place) that his name would be held dear even by our distant successors, and continue to be quoted by them as the greatest ornament of that office he once held amongst us. A slip, however, of this kind, if this really be one, is no more, than what commonly happens to people who write in this way, and must therefore be passed over.

to be drawn from it, it makes a material difference, whether a thing is done in a public or a private manner.

If therefore we should even admit, that the improper disposal of such an office as this, had it been made without much noise, in the ordinary stillness of university business; might have been productive of much less mischief: yet, as by the indecent use made of a lingering illness, previous to the death of our late most worthy High Steward, and the violent contest since carried on; we have been thrown into a situation, that has attracted the eyes of the whole kingdom upon us; a mistake of this kind (especially if made in direct opposition to the common rules of judging) might be attended with the very worst effects; the least of which would probably be a lasting disgrace to this university. For the characters of public bodies do not more easily get rid of stains once fixt upon them, than those of private persons. On the contrary, as they are longer liv'd, than the others; these marks seem proportionably to adhere the longer to them.

But

But I stop here, for fear of trespassing too much upon the *jocular* Gentlemen above mentioned; who, it seems, have already considered this very point in their own *droll* way. Upon I know not what pretence of being extremely well acquainted with the manners of mankind (I hope they only mean the vicious part of them) they are pleased to tell us, that such antiquated notions as are founded upon systems of virtue and *morality* are not the rules, by which people now-a-days either form their judgment of others, or regulate their conduct towards each other.*

We may give them credit for the discovery; and it may serve for a proper ground-work for them to build their hopes on in the present instance. But, if the superstructure is not better put together than the basis; it will not be a very lasting fabric.

* What a vast tract of time must the author suppose to have been run over here, to make the substance of the last paragraph at all probable. I know nothing more amusing, than the trying to fill up such intervals with suitable occurrences! It throws open one of the finest fields for a contemplative mind to indulge its philosophic walks in.

fabric. For certainly, whatever reasons they may have for their general opinion of mankind; they forget one very material circumstance, when they endeavour to apply it to persons in our situation: who are members, many of us in a double capacity, of a *religious* society; a society founded for promoting the great ends of virtue and morality; and who therefore, besides the common characters we bear of men or citizens; stand in another distinct and separate relation; which, in a very particular manner, requires many duties from us; that are either not at all, or in a much less degree such in others.

What have we then to do with such general maxims, as leave out all consideration of those circumstances, which constitute our peculiar character? They might with as much propriety address themselves to a soldier upon duty, and invite him to join with them in some party of pleasure, by telling him, it was a thing which almost every body did.—What is that to him?

It has indeed sometimes been objected to these seats of learning and retirement,
that

that they had too little commerce or acquaintance with *life* and *manners*. But it would be too hasty an improvement to step at once into such extreme ease of conduct, and would, I fear, make us more ridiculous, than even our present awkwardness.

Particularly, I cannot help thinking, how easily soever this new fashion might sit upon others, it would be a very great restraint upon the Clergy. How many *Texts*, for instance, would they be absolutely prohibited from using by it? for my own part, I can think but of two or three topics, that they would be able with any tolerable propriety to enlarge upon. Faith; faith without works might do; and the story of the Prodigal: but not a word of the *wicked Steward*; or of “justifying the wicked for reward!” All such things must be cautiously avoided. And even in praying, I foresee some difficulties; for how could they ever lift up the pious eye to heaven with the following petition;— “ That there never may be wanting a constant supply of *men able and willing* to serve God both in *Church* and *State*; let

us beg a blessing upon all schools and nurseries of sound learning and *religious education*." What a mockery would it be for them to pretend to talk of *men willing to serve God*; what could they mean by a *religious education*?—I beg their pardons. See the force of old impressions! It was entirely out of my head, that these things, upon this new plan, were to be made farces of! And was talking away as if words were to retain their old meanings; which to be sure, cannot be the case! To prevent such mistakes, however, for the future (though I am far from pretending to give hints to persons of their superior abilities) I should think, it would be absolutely necessary to set some good hand to work to publish a NEW DICTIONARY *in usum Juventutis Academicæ*; which under a proper patronage could not fail of having a very great sale. I should propose leaving out many of the more obstinate terms; such as *decency*, *propriety*, &c. or if out of civility it should be thought proper to retain them in the first Edition; they should at least be marked as *obsolete*; and entirely

entirely omitted in the next. *Chastity* and *Virtue* might be defined, “terms of Prudery, vulgar and provincial; never used at court since the present ministry came in.” Reason, a *Hum*; Religion, a *Mask*; and Morality of course, a *Farce*, &c. &c. &c.

This would not indeed be the only new book wanting. There should be given with all convenient speed a new Edition of the *BIBLE*, corrected and abridged of all the most suspicious passages, which might offend weak minds. The Liturgy new modelled, and made fit for the *Stage*. And as it might be difficult, notwithstanding the great plenty there is said to be of them, to procure at once a sufficient stock of proper books to supply the places of all those useless old gentry; which, to prevent mischief, should immediately be burnt; a number of wooden boxes of various sizes properly gilt and lettered, (very elegant specimens of which may be seen, I am told, at a certain NOBLEMAN’S House in a neighbouring county) should forthwith be procured from the carpenters, as furniture for our Libraries.

But then all these things, taking in at the same time the attachment of people to old forms, appear to me so many difficulties; that, however right the scheme might be in itself; or however able its advocates and sanguine in their expectations of success; I cannot help thinking it is scarce feasible amongst us at present. The change is too violent. And therefore I shou'd rather recommend an adherence to our old forms a little longer, till people in general were more fully convinced of their absurdity; or, till the new interest had time to prepare matters.

At present I dare say many people wou'd be apt to think; that tho' it was consistent enough in the vicious part of mankind to aim at establishing so convenient a rule of conduct, as the levelling of all distinctions wou'd be; or tho' they might allow, that even others, who had to deal with them, and were dependent upon them; shou'd not be too scrupulous in affairs of this sort, if they meant to consult their own interest: yet that this ought by no means to be established as the general mode of civil

civil intercourse; much less that it shou'd be adopted by those, who know it ought not, who are placed indeed in such circumstances, as require it shou'd not be their's.

And I own, I am myself apt to suspect, that even the authors of this new system, who wou'd be thought so very experienc'd in the ways of the world, have in fact form'd as imperfect notions of *it*, as they have of this place. For what is more common than to find mankind judging of actions, not only as they are in themselves; but as they are the actions of this or that man or body of men? With regard to individuals, no one, I dare say, entertains the least doubt, that the failings of men are always rated according to the stations they fill in life. And to be satisfied that the same rule extends also to public bodies, I wou'd only have any one ask himself; whether, if a certain society, called the *Beef-stake Club*; more eminent perhaps for any thing, than their piety; shou'd, in their wisdom, determine to address the ingenuous Author of an "Essay on Woman," as a friend to religion; it wou'd excite the

the same degree of wonder and astonishment in him, as to hear that the two houses of Convocation had done it?

The truth is, that not only the persons, who do them ; but even the places in which they are done ; in the eye of the world give a different colour to actions. So that the same thing, which in the market place might be lawful or indifferent, if performed in a church would be deemed a profanation. And, if it wanted it, the highest authority, that ever appeared upon earth, “ by driving out of the Temple them that sold *doves*,” &c. has given a sanction to this opinion. Or, to soften the instance a little for those, who are apt to be rather squeamish about churches, I will put it, that the same action done at *Cambridge* and at *Huntingdon* wou’d borrow a different complexion from each of the two places.

So that if the present dispute were only about the High Stewardship of H—— or any other venal borough, over which some worthy P—— presides by virtue of running in debt with the fathers, and making their sons ensigns or excisemen, and their daughters

daughters *maids of honour*; it might have been left to take the common course of such sort of things, and the worshipful the Mayor with the Aldermen his brethren, might have been permitted to make such a choice, as bid the fairest to promote their worldly interest, without any interruption from the court of conscience; because in the first place, the example cou'd not have had any very extensive influence; and in the next place, people wou'd have known how to have made the proper allowances, by ascribing it, as in justice they ought, to the fault of one person only.

But yet we, upon a similar occasion, being placed in different circumstances, are certainly under far different obligations; and cannot shew ourselves uninfluenced by worth of character, without doing an essential injury to the interests of virtue.

And our situation is so very particular in this respect, one might, I believe, almost venture to assert, that worth of character might be more safely neglected in the appointment of a *Secretary of State*, or even in a *Steward of the King's household*, than in the election

election of a *Steward* of the *University of Cambridge*. Not because the former is not of infinitely greater dignity ; but because it is not conferred in the same manner. And though it is much to be wished such high trusts were always disposed of, *as they are at present*, according to real merit ; yet, however desirous Princes may be of observing such a rule, they must often seem to neglect it, by not having the same means of information, that private persons have.

But where may we expect to find the interests of virtue attended to, if they are neglected by those, who receive her pay ? We are in fact the soldiers and servants of virtue ; and the arms she has lent us for her defence, are *censure* and *applause*. Shall we suffer these then to be wrested by cunning out of our hands ? Shall we, when the enemy is before our walls, attempting to sap our very foundations ; instead of nobly repelling the onset, tamely throw open our gates and admit him into the citadel ? And this, only on the cowardly pretence, that most other places had already submitted ! At whatever disadvantage Religion may act in

in other places, she must undoubtedly here upon her own ground, unless basely betrayed, be more than equal to all the efforts of the most powerful adversary.

But to quit the language of allegory, we are enjoined by an authority, which at least will be respected by all *serious* men, to "render unto all their dues;" and amongst others, "honour to whom honour;" which surely can only be to those, "that do well." Far different, undoubtedly, is the due of those, "who do evil." We are liable indeed to many mistakes in the practice of this duty. Sensible, whatever they may pretend, that the world is not yet so corrupt, as not to like even the appearance of worth; they who cannot persuade themselves to be in earnest the *servants* of virtue, are yet forward enough to appear in her *livery*. Under which specious disguise, they not only escape our censure, but frequently contrive to carry off a share of our applause. Still, however, though we are mistaken in our judgment, (and such mistakes cannot but often suggest very mortifying reflections to the breast of the righteous,) we yet do no-

thing that can impeach the goodness of our intentions: and the cause of virtue, though wounded in it's friends, has yet this testimony borne it by it's enemies, that they think it worth their while to strive to imitate it.

But what can be pleaded in their excuse, who set their seal of approbation to open, undisguised iniquity? Who not only avoid censuring the sinner, as he deserves; but, instead of throwing any rubs of this sort in his way, voluntarily spread their praises before him, to make him tread more smoothly?

When the great moralist and philosophic King of Israel, in the course of his reflections upon what was passing “ under the sun,” came to consider the complicated villainy and mischievous effects of such a conduct; with a degree of acrimony, not common to him in other instances, he expressed his utter indignation against it in these strong terms; — “ He that faith unto the wicked, thou art righteous, him shall the people curse; nations shall abhor him.”

And so thoroughly contemptible, as well as wicked, has such a character ever been
deemed,

deemed, that whether we regard this sentence as a prophecy or a precept; we may venture to say, it has constantly been most amply fulfilled. There never was an instance, I believe, on record, where such abject, servile flattery, being once detected in an individual, did not make him the subject of universal scorn and contempt.

But if this meanness excites our abhorrence so much, when it appears in a single person; how much more odious and detestable does it become, when found in a public Community? If the numbers in the latter case tend to lessen the *apparent* malignity of it; we should consider, that by the same means the *real* injury it does to the cause of virtue is heightened and enlarged.

In the first case, as the most poisonous qualities usually bring with them their respective antidotes, the mischief is in general greatly diminish'd by that speedy loss of character, and consequently influence, which usually attends such flagrant prostitutions. Whilst, by the singularity of the instance, people are rather deterr'd from, than invited to, an imitation of it.

But in a public Body, at least a *religious* one, the contrary of all this must necessarily take place. The loss of reputation and influence here, instead of lessening, aggravates the misfortune; — since by so considerable a defection, the cause of that Religion they profess, must needs be greatly weaken'd; whilst their numbers give a kind of sanction to the crime, and contribute to spread the dangerous infection.

But in what religious society can a failure of this kind be productive of such pernicious effects, as in one which is entrusted with the care and education of youth?

The minds of men in general are but too apt to stand at a kind of equipoise between virtue and vice. And nothing more frequently turns the scale, than the weight of example.

But if ever we are in a more dangerous situation, than common; it is in our early years; when the passions and reason are blending together, and the character just forming. It is well, if, at this critical season, virtue with all the allurements you can throw around her, shall have charms enough

enough to fix our choice in her favour. What must be the consequence then, if you rob her of her ornaments to give them to her rival? Of all these, undoubtedly, the most striking are those crowns and chaplets, with which Fame has deck'd her favorite's brows. Strip her of these; to what object shall the eager eye of emulation be directed?

The breast of youth naturally glows with the love of honest praise; is fond of bestowing it on those, who appear to deserve it; and is ever greatly hurt to find it is not so bestow'd by others. What a chilling damp then must it be to this bright flame, to perceive those very persons, in whose specious harangues they are taught to feed and encourage it, trying in their practice to stifle and extinguish all appearance of it? The reflections they must make on such occasions, are too obvious. Far be it from me to suggest any to their thoughts!

Consider this, ye Tutors of our youth; reflect upon it, ye Guardians of their morals!

Or,

Or, if ye will not hear *me*; listen at least to St. Paul, addressing you in these most apposite and expressive terms — “ Finally, my Brethren, whatsoever things are true; whatsoever things are honest; whatsoever things are just; whatsoever things are pure; whatsoever things are lovely; whatsoever things are of good report: if there be any *virtue*; if there be any *praise*, — think on these things!”

And to shew what his practice also was in this respect; as well as to point out to you more particularly the different effects, which the conduct he pursued, and it’s opposite, are calculated to have on our common feelings; give me leave to lay before you that most striking picture of human manners exemplified at his Trial before *Felix*, the Governor.

“ A certain Orator,” we are told, “ named *Tertullus*” (who, by his great complaisance, seems to have been a man well *acquainted with the world*) began his speech to the Governor thus, “ Seeing, that by thee, we enjoy great quietness, and that very worthy deeds are done unto this nation by thy

pro-

providence; We accept it always, and in all places, — *most noble Felix*, — with all thankfulness,” &c.

Let us stop here, and examine ourselves, what effect such an harangue, as this, was likely to have on the breast of *Felix*. Must it not have fill’d him with infinite complacency? Must he not have despised in his mind those prating *moralists*, who had pretended to inform him, that such a course of life, as he pursued, must needs be attended with shame and disgrace? What reason had *he* to believe such idle discourse? So far from meeting with any thing of that kind, *he* had the pleasure of hearing the tongue of *praise* loud in reporting his worth and excellent endowments!

If he did not make such reflections, as these; was it not at least the Orator’s intention that he shou’d? Was not his speech contrived to lull him into such a state of ease and tranquillity?

How different was the path St. Paul pursued? He, though a prisoner, (a situation little likely of itself to inspire a man with courage!) regardless of his own safety, dared to

to arraign his judge : far from sueing for his favor by soothng his conscience, he probed it to the quick ; and boldly laid before him, in the most striking point of view, the danger he was in.

The event is well known. He, who had sat so undisturb'd before, whilst flattery pour'd her poison in his ear ; now that he heard the voice of truth “ reasoning of righteousness, temperance, and judgment to come ; — trembled.” And though he was so resolute a sinner as to overcome this first alarm, and to resist the virtuous impression it had made : yet we may easily learn from this instance, both what our conduct on such occasions *ought* to be ; and what the probable consequences from it *will* be.

The only reason, why we shou'd not always adhere with the utmost strictness to the rule here implied, is, that we are liable to many mistakes of our own, and to at least as many misrepresentations of others. So that except in very notorious cases, and those of some considerable importance, it may be safer to reserve our judgment, than weaken the force either of

our

our censure or applause by applying them indiscreetly. Particularly it may be urged, and not unjustly, with regard to ourselves, why *we* should not practise such a rule to any rigorous extent; that persons in our retired, recluse situation cannot be sufficiently acquainted with what passes in the *great* world, to be able to form fit notions of such high characters, as shine in that exalted sphere. On which account we shou'd undoubtedly use the utmost degree of tenderness and caution, both in speaking and judging of them. But then we must not preclude ourselves from all exercise of our senses; nor, if we make ever so slight a use of them, can we fairly be supposed to be totally ignorant of every thing that happens under our own immediate observation. We must often, undoubtedly, be very competently inform'd of such matters, as occur in our own town and county, or even in the skirts of an adjacent one: especially, if one of those blazing stars from the upper regions, shou'd sometimes direct its fiery course towards that quarter, and by any *irregularity* in it's motions draw our attention that way.

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And

And tho' the character of common Fame is such, as may well make us cautious of believing every report; yet after all proper deductions have been made on this account, there must in many instances enough remain to determine every reasonable man's opinion. How otherwise indeed cou'd the commerce of the world be carried on?

Nay, shou'd we even conform ourselves to that most perfect rule of charity, recommended by the mild spirit of the Gospel; so far, as to "think no evil" of any one: yet if mankind in general seem determined to regard any character, as vicious; the interest of virtue requires, that we shou'd so far at least suffer ourselves to be guided by their authority, as not, without sufficient grounds, to bestow our applauses upon those, whom they think fit to censure.

If indeed we have reason to believe (which reason however shou'd be taken from some better proof, than a sudden alteration of conduct put on to serve a purpose) that the opinion of the world has been in any case erroneous; or, at least, wou'd be so, if continued longer; charity wou'd

wou'd oblige us not only to endeavour to rectify the mistake, but to make the injured party such amends, as the unjust treatment he had met with might seem to demand.

But, when we act only on the same information as others do, and have no good reason for more favourable sentiments, than they think fit to entertain ; by encouraging men of profligate and abandoned manners, we pursue the likeliest method, that cou'd be thought of, both for confirming *them* in their evil courses, and for inviting *others* to follow their example.

Such, in a religious point of view, appears to be the light, in which the present dispute amongst us ought to be considered. For if in a university, *want of character* is attended with no inconvenience ; or if *worth* of it is not there encouraged and supported ; where else shall we look for any such distinction ?

Yet there are so many *other views*, in which this matter may be taken ; and different people are so apt to see things in different lights, it is scarce possible to hope, that this will be the *only one*, in which they

will regard the present object. If it were, about what cou'd we dispute?

Nay, even such as might perhaps have complaisance enough to argue with us on our own principles, and allow that *worth of character* ought to claim the greatest share of our attention; wou'd yet, I fear, at the same time have address enough to slip some other meaning on the terms, than we intended. For there are, I guess, some men, in whose estimation *a Place at Court* is endued with the same *virtues*, as *money* was *of old*; can confer on its fortunate possessor, whatever quality he may want; can give him (what however it too seldom receives to make it, one shou'd think, so rich as to answer the *very* large demands *some times* made upon it.†) the greatest *worth* and *excellence of character*.

Who then, may these men ask, shall presume to say, that *any GREAT OFFICER*

OF

† It is said indeed, that the late Ministry left the treasury well fill'd with this specie, however it was exhausted of another. And there seems some reason to believe it: for on what else have their successors been able so long to support themselves?

Note of the Author.

OF STATE, is not a man of *worth, honour, every thing?* -- Not I, believe me! -- Mr. W-- perhaps may. -- But it wou'd not suit with my affairs to take a trip to *Paris*, for the sake of hearing him! *

As one may however talk with more freedom and less offence on past events, I will tell you fairly what people's notions were of such an affair a few years ago.

I remember, when I was a young fellow at College,† there happen'd a contest just

* This is another of those passages, which at first sight might lead one to conclude, that the Author had in view *present times*. But, if we consider; how common is it for similar events to happen in different ages? -- As to the initial W. that can certainly prove nothing. For how many other names have we, besides *Wilkes*, which begin with the same letter?

† The Author here, the better to carry on the plan he had adopted, throws the reader back a few years from the point of view he had before conducted him to. And, as if to give him a better insight into such matters, with a turn natural enough to old men, relates an occurrence of a similar kind, which happened when he was formerly of the University.

How much is it to be wished, that authors would always put dates to their works? What abun-

just of the same kind, and indeed for the same office, as this we are now speaking of, between Worth of Character on the one side, and a Minister of State on the other. And great bickerings were there between the two parties: which to us of the younger sort, who were no otherwise engaged in the dispute than as idle spectators, afforded no small amusement: tho' for our credit, I ought to observe, that we almost all of us, however contrary it might seem to our own, wish'd well to the former interest. We had not then learnt
the

abundance of trouble would it save us Editors in framing conjectures? The trouble of writing four figures saved to them, what infinite pains does it cost us? But tho' we cannot, from any thing dropt here, ascertain the precise period of our *future* history the author has in view; yet we have at least another proof from hence, that it is for a *future* period he designs this work; by his referring back, I mean, to an event, which certainly has never yet been accomplished.

I have made no scruple to call the Author *old*, both from his using the expression, "when I was a young fellow," which is the very language of old people; and also from the length of the narrative he has given us, which is another strong indication of old age.

the prudence, which some young men are since arriv'd at, of suppressing our natural emotions in favour of virtue, for fear of offending vice.*

To shew indeed what people's unprejudiced opinions always are on such occasions; when it was first rumour'd upon the likelihood of a vacancy, that my Lord *Sandtown*† intended to offer himself a candidate: there were scarce any to be found, who wou'd credit the report; so unlikely did it seem, that a man of my Lord's gay turn (of which they had seen sufficient instances) shou'd take a fancy to so whimsical a connection! So posses'd were many people with the glaring inconsistency of this, that I am clearly persuad-ed, they wou'd have been less surprized to have heard, that a *grave* Privy Counsellor had

* We have here another proof of the Author's being old, for he is we find —— “Laudator temporis acti, &c.” — as Hor. says. —

† As we have no such title as this amongst our present Nobility, the Author here supposes, I imagine, a new *creation* to have been made; which, considering the number of such instances we have had of late, seems no unnatural supposition.

had turn'd *Strolling player*, or a *Choice Spirit* Methodist Preacher, than that my Lord shou'd seriously affect to be *High-Steward* of a *University*. And after this had appear'd beyond a doubt, many still had as much difficulty to persuade themselves that there cou'd be the least probability of his success; so opposite had his manners always been to a place of discipline and religious education! What however was much more surprising than all this, was, that he shou'd find people in such a place, inclined to support his pretensions. Many hard things were said of some upon this occasion, who were known to have entertain'd a very different opinion of this candidate formerly, from what they now thought proper to avow. They were ask'd, whether it was not publickly known, that College censures, and those pretty severe ones, had been pass'd on some Persons for the share they were supposed to bear in this Nobleman's amusements? and they were left to judge, what constructions the world wou'd put on their assenting to set such a man at the head of a University! Great indignation

too

too was taken at others (but I forbear to mention their names, for the sake of their families, tho' they themselves must be all as good as dead by this time) who had quite forgot upon this occasion (to say nothing else) all the obligations they were under to **Lord Worthy's** friends and family. But in their vindication it was said, they might perhaps be conscious, that *worth of character* had little share in their own promotion; and therefore cou'd claim less of their regard in return? which tho' it did not much abate men's anger, took somewhat off from their admiration. Many methods were made use of to shame, if it were possible, men of a liberal education into sentiments more suitable to their character. But what cou'd shame those, who were not ashamed, as was said, of sending for Persons to vote on this occasion, whom they had before banish'd from College?

Nay, tho' in the scales of reason (I do not say, these were precisely the scales used on this occasion) one shou'd think it wou'd be difficult to set any thing in balance against the weight of *worth*; yet had they many pleas to offer in vindication of

their conduct. My Lord had told them, to promote his interest, that he had *the support of government*. And there seem'd to be as much stress laid upon this, as if the King's forces were to march, and put him in possession of the office. It was ask'd, however, on the other side, what they meant by the *support of government*? if, of *the ministry*; we said, that politics were not our province; that, as they cou'd be little known, so were they of little concern to men in our situation — But, in general, if any judgement cou'd be form'd, either of measures, from the men that were employ'd to execute them; or of men, from the measures they made use of; we thought no one cou'd, *at that time*, have much difficulty in forming his political creed. Nor, if almost universal contempt were any criterion to judge by, did we think we cou'd owe much respect to such men, as *then* composed the ministry. We ventured farther to say, with all dutiful submission, that the chairs, in which men sat, whatever obedience might be due to their offices, we apprehended cou'd communicate no virtue to those, that fill'd them. Nor would, in

in our opinion, a buffoon, though seated in a chair of State with a parcel of *seals* about his neck, or a white wand in his hand, be a whit less ridiculous, than if he were acting the part of *Scrub* in the *Stratagem*. They indeed, who were permitted to bask in the beams of royal favour, might, we cou'd easily conceive, continue for a time to reflect a part of those effulgent rays, that issue from a throne. But whatever the efficacy of this reflected light might be within the pure atmosphere of a Drawing Room, we thought the gross effluvia of vulgar intercourse must soon extinguish it all; nor cou'd we imagine, it wou'd follow a man into stews and brothels; or surround his radiant head, whilst he descended into a night-cellar. In short, we said, if the Ministry had meant either to secure our respect, or their own influence, they shou'd have sent us a more favourable specimen of what they were.

But if this argument had no great force at the spring head, it certainly came much weaken'd through the channels, in which it was conveyed. It was scarce possible in-

deed to persuade oneself, that the persons who used it, were in earnest: so contrary was it to the whole tenor of their former conduct! How indeed cou'd one reconcile it to one's thoughts, that those men, who were used to exhaust all their stock of wit and humor (it was not much) in ridiculing such pretences, shou'd ever condescend to make use of them themselves? — Did they never till now, it was asked, meet with a set of ministers to their mind? — We cou'd not help observing, that their taste was rather somewhat singular! — But it was not more so, than the reason they assign'd for their behaviour. They meant, honest men! (they cou'd not be angry with us for giving them that title; it was their own favorite appellation) they meant, they said, to assert their independence! — Cou'd one avoid smiling, to think of the method they made use of! To vindicate their freedom, they commenced dependents on a Minister of State! — * And what a Minister?

* Upon the same principle, I suppose, that their *independent* brethren at Oxford, some years before, to shew their *high* sense of liberty, had chosen for their Chancellor the Captain of the Band of *Pensioners*. *Note of the Author.*

nister? One, who (to say nothing of his abilities in that office, into which he seem'd merely thrust till some more worthy man wou'd take it on himself) had in the present instance, by distressing people in their private connections, and using the iron rod of power to dissolve the most sacred obligations, taken every method that cou'd be thought of, to prevent such as had votes from giving a free decision: aware, no doubt, that such a decision must needs have been unfavourable to him!—Dupes! cou'd they think that such a stretch of power was ever used to favour freedom?

But if in this sense, the *support of Government* did not so well suit their purpose, they had another much more awful meaning ready to substitute in its place. What authority they had for such a use, as they thought fit to make of some great names, they best knew. But it had an awkward sound to hear men say, they had the K—'s *commission* for this. The people of our side were ready to own, that too much obedience to the pleasure of a Prince, cou'd not well be paid by persons in our situation,
who

who ow'd so much to the munificence of former Monarchs, and who entertain'd the most entire affection for the virtues of the present. But yet we thought, we had a right in any case to be satisfied, what our Prince's will might really be. *Our* loyalty had stood unimpeached: *We* therefore were not afraid of suspending our obedience, till we were satisfied of the truth of the command. We left it to those, whose attachment might stand in need of such a confirmation, to use more extraordinary methods. They who cou'd never persuade themselves to behave even with common decency to one of the best of Princes that ever *then** had sat upon the throne, might think it necessary to attone for that defect by an excess of zeal for the present. And it was hoped, now they had learnt their duty to K—s, they wou'd never hereafter, upon any change of measures, shew they only meant it to the ministers.

For

— * It might be doubted, whether the Author here means the *late* K—g by this expression, or his *present* most excellent M——y—If the latter, it is hoped, he has in view a very distant period for the accomplishment of his plan. —— *Editor.*

For our parts, we said, tho' we knew nothing of his M—y's pleasure in the present instance, we had the fullest assurance of his gracious intentions in general, to support by all possible means the interests of virtue and religion. We might do well then, we thought, to consider; lest by an improper choice we should rather offend against, than do honour to the K—'s commands. Suppose, we urged, a man, by some mistake, had been recommended to our choice; who, after having long ago offended the soberer part of mankind by the freedom of his manners, had in the end, by a neglect even of those easy principles which such men think fit to retain, forfeited the esteem of those, to whom alone his former conduct cou'd be acceptable; shou'd we have thought our selves obliged to choose *him*? Or cou'd it be imagined, that a virtuous prince wou'd ever have thought himself honour'd by such a choice? Must not the most loyal subjects daily be convinced, if their prince were as well acquainted with the character of some persons as they were; that instead of recommending them to the favour of others,

others, he wou'd banish them from his own? Shou'd the ministers of truth then, help to continue such gross impositions? Shou'd a University, we were bold to ask, entrusted with the care of youth (and which by a faithful discharge of that trust, had justly acquired the highest reputation) lend the sanction of its countenance to every *state hypocrite*, who, the better to play a part in some political farce, wanted to put on the mask of religion? And who, after the end was answer'd, wou'd certainly despise the very men that help'd to fit him with it? Surely, in all such cases men ought rather with humility to represent the great difficulty, into which they were thrown. And if all princes were like him, who then fill'd the throne, we said, there cou'd be no room to doubt, but that they wou'd speedily be reliev'd. As for ourselves, we added, we ought always to remember, that we were also the servants of another king; to whom, if we cou'd have been before in any doubt about it, our then gracious monarch had inform'd us, he wou'd have us think our first observance

vance due. And therefore, if in any case we shou'd be convinced, that these two duties interfered, we were sufficiently apprised which of the two we shou'd first comply with; secure from giving any offence to him, who had a right to expect the other. To end this matter, we said, we were perswaded to hope, no misconstructions cou'd be put on our behaviour in the present instance, as we meant to choose one, who, besides his other most eminent qualifications, then bore a place of high trust under his Majesty; and whose family had eminently distinguish'd themselves in the most honourable services both to the late and present King.

To these arguments of a public nature, many amongst them had others of a more private kind: *some* of which, it was thought, they kept secret; others they openly avow'd. And as the same are likely to come in use again, it may not be amiss here to take notice at least of one of the chief of them. Many said then, for instance, that tho' they entertain'd, they supposed, the same opinion of the two Candidates, as

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others

others did; yet they thought themselves obliged to give up their own judgement to the *intercession of friends*: as if they approved that method of reasoning, which *Davy* makes use of to his Master *Shallow* in the play.*

Davy. “ I beseech you, Sir, to countenance *William Visor* of *Woncot* against *Clement Perkes* of the Hill.”

Shallow. “ There are many complaints, *Davy*, against that *Visor*; that *Visor* is an arrant knave on my knowledge.”

Davy. “ I grant your worship, that he is a knave, Sir; but yet God forbid, Sir, but a knave shou’d have some countenance at his friend’s request! An honest man, Sir, is able to speak for himself, when a knave is not.—The knave is mine honest friend, Sir; therefore I beseech your worship, let him be countenanced.”

That the species of arguing, which *Davy* here makes use of, had its validity with Justice *Shallow*, we said, we cou’d not dispute: only we thought, it wou’d be liable to rather less exception in the present instance, if all the *Shallows*, who were per-
suaded

* Second Part. Hen. IVth. Shakespear. —

suaded by it, wou'd deliver in along with their own, the names of all those *Davys*, whether *Squires*, *Knights*, or *Lords* (it is to be hoped, no *Right Rev^d* wou'd appear in such a list) at whose intercession *countenance* had been procured for *such* a Candidate! The world, we said, by this means wou'd be able to judge, at whose door to lay the blame, if any thing wrong shou'd happen; and the credit of this place might in some degree be preserv'd. We cou'd foresee no objection to such a scheme; as we thought, it wou'd relieve the voters themselves from much confusion; and the zeal of the *Procurers* wou'd at the same time be made more manifest.—*

But

* The Author has a note here, in which he apologizes for the omission of some other particulars that were canvass'd at that time: but says, he hopes, in the *work of a day*, such omissions will be excused. I shou'd have taken no notice of what he says here, as mere words of course, had it not been for a quaint explanation, which he has at the same time given, of *the work of a day*. At the first glance I supposed, he had only meant *a work calculated for a day*, or likely only to *live a day*, &c. But was greatly surprised to find him very gravely calculating (in order to justify the

But after having mentioned some circumstances, which may perhaps be look'd upon as rather of an unfavourable kind, it wou'd be unjust not to add (what must always reflect an honor on the University) that the V.C.* ten *Heads of Houses* out of sixteen,

expression in a stricter sense) the precise quantity of time it had cost him to write this performance; which, upon the exactest computation he cou'd make, he said, appear'd to be 47^{hrs.} 59'. 48". just a few seconds short of two days. It wou'd have hurt the old Gent. I dare say, not a little to have had it exceed this time; and make no doubt but he tried every method he cou'd think of, to bring it under. A common piece of vanity in Authors this of estimating their works *by time!* which yet they have the prudence never to insert in their Title page. But as I don't remember to have met with an instance, in which it was carried to a more whimsical pitch, than in the present; I was resolved, tho' perhaps at the expence of my friend, the reader shou'd see it.

* The V.C. in particular (whose private character might be collected from hence, that all the Fellows of his college voluntarily, not induced by such methods, as were made use of in *some other* colleges, made him the offer of their votes) justly acquired the highest reputation for his steady and upright conduct on this occasion; which came the better recommended perhaps to us young folks, on account of his being the youngest V.C. (except Mr. Elliston, Master of Sidney, in the year 1764) that had

sixteen, and *Doctors* in nearly the same proportion (in both which classes too were to be reckon'd many of the most respectable names we had amongst us) shew'd themselves actuated by far different sentiments.

had been remember'd for many years. You may judge of his Impartiality by the following circumstance. Upon the first appearance of this contest, many persons, who had before quitted the University, not willing to lose such an opportunity of shewing their zeal, got their names re-enter'd in some College Books, &c. Which, as matters then stood, wou'd after three months entitle them to a vote. Afterwards indeed, to prevent many disagreeable circumstances attending these re-admissions, and in some degree to put a stop to that inundation of them, which threaten'd to pour in on this occasion, the statutable time of qualifying was, by a Decree of the Senate, extended to a year. At the same time, to settle things in the fairest manner, it was agreed that each side shou'd have the same number of these votes; and they, who had the fewest, were allow'd, before the new Grace pass'd, to admit as many, as wou'd make their number equal to ours. But, a vacancy happening much sooner than all good men wish'd, some of the last admitted had not then quite completed the time necessary to give them a right of voting. As they wanted, however, but a little of it, and had been at some expence to acquire this right; the V.C. thought it wou'd be but equitable, as well as agreeable to the plan of pacification

ments. How it wou'd have ended, cou'd never be exactly known; for the ministry being just then changed, this affair was of course dropt. But

fication enter'd into at the time of passing the new Grace, to allow them all to complete this time. As he had therefore indisputably the sole right of appointing the day of Election, he appointed such a day (at a fortnight's distance from the time of the Vacancy's being notified, the usual time allow'd by our statutes for most other Elections) as wou'd not only afford sufficient opportunity for all sides to prepare themselves, but wou'd also (reckoning months by weeks, which it was then thought, and is perhaps still, were the months intended by the old Grace) secure the right of *all* these re-admitted votes. I say *all*, because by appointing the Election only one day sooner, he might have secured all those, which were supposed to be on that side he thought fit to espouse; and by the same means have set aside 4 or 5 of the others. A degree of candor not to be expected, I'm afraid, from *every body* in such circumstances! And yet even this most fair proceeding cou'd not satisfy the minds of *some men*. By their great skill in Astronomy (for by whatever influence of the stars it was, they had some most famous Astronomers amongst them) they found out that a month of 28 days was not quite equal to one that consisted either of 29, 30, or 31 days; and as this happen'd to be Leap-year, there was not one month in the Almanack of 28 days, which you cou'd fairly call a calendar month. Or, lest I injure the discovery by my method of relating it, I will give it you in their own scientific terms—“The space of time, said they, from Dec.

But to return, from whence I digress'd; tho' I judged it might not be amiss to lay before you many of the various lights, in which such a matter was *once* considered; yet I am persuaded, there is but *one*, (as was observed before) in which it *ought* to

22d to Mar. 22d (*mind your exclusives and inclusives*) being equal to the months of Dec. Jan. and Feb. added together, was equal to the months of Jan. Feb. and Mar. added together" that is, the months of Dec. and Mar. being kind enough to consist each of them of 31 days, it appear'd that $31 + 31 + 29$, put together or pull'd asunder, how you wou'd, wou'd always be equal to $31 + 29 + 31$ use them also as you wou'd; whereby they cou'd clearly demonstrate, that the months of Dec. Jan. and Feb. or of Jan. Feb. and Mar. were exactly neither more nor less, than what you might call three complete, legitimate *Calendar* months. A discovery of this kind is not made every day; so to preserve it, they threw it into the shape of a Memorial, which three or four of them immediately carried, heavy loaded with this important truth, to the V. C. Who, whatever opinion he might entertain of their Astronomy, cou'd not be persuaded to make use of their Arithmetic, as he apprehended they wanted, by some hidden power in numbers, to make him believe that 2 were equal to 5. (for the end of all this Astrology was to set aside 12 of our votes with the loss of only 9 of their own, leaving by that means the N^o. of re-admissions, 5 to 2 in their own favour). Wherefore he determin'd to avail himself (after having to no purpose proposed every

to be regarded by men in our situation; and this is *one* of such importance, that I will venture to say, not only the credit, influence, and welfare of *this place*, but of *religion* also itself, depends upon a due observance of it.

every other method of adjusting the difficulty) so far of their *lunar equations*, as to defer the day of Election (upon the same principle still as before, however such petulant treatment might have justified a deviation from it, of letting the agreement enter'd into at the passing of the *new Grace* have it's full force) till *all* the re-admitted votes had completed, to the satisfaction of these Astronomers, 3 full, perfect, calendar months. And yet, wou'd you believe it! they were not satisfied with all this; but endeavour'd to throw all the blame of whatever inconvenience might arise from their own ill-judged conduct on the V. C. to whose friends this alteration must needs have been as inconvenient as to theirs.

How different the conduct of such narrow minds from that of their noble patron! who, it was said, took the trouble of writing upon this occasion an exceeding genteel, obliging Letter to the V. C. hinting only in the most courteous manner some *little apprehensions*, lest possibly he might have offended against some trifling punctilio of Office; by way of preventing any disagreeable *surprise*, in case he shou'd hereafter be call'd to account for it! Some over warm people, who were not acquainted with the extreme civility of the thing, called this a *threatning* Letter; with what justice, may appear from a fair representation of it!

A

L E T T E R

T O

Sir MARTIN STUKEVILLE, Kt.

at *Dalham, Suffolk.*

G

T H E
A U T H O R to the R E A D E R.

I Shall make no apology for troubling you with the following original Letter. If any were necessary, the name of the Writer wou'd be a sufficient one. But I shall rather hope, that the pleasure it will afford, may be some apology for the trouble I have already given you. It contains some very particular, and, I think, at present very interesting circumstances. They are too obvious to need any comment; but if they wanted one, the slightest observation on present affairs wou'd fully explane them.—

A

L E T T E R

TO

Sir MARTIN STUKEVILLE, Kt.
at *Dalham, Suffolk.*

Worthie Sir,

THAT you might not altogether want newes this week, through your abundance the last, we have bred some ; and that the Age being so fruitfull of wonders, we *Academicans* might not be wanting to produce something for the World to wonder at. To tell you plainly, we have chose the *Duke of Buckingham* our Chancellor, and that with more then ordinary Triumph. I will tell as much as my time will lett me.

Our Chancellor my Lo. of Suffolk dyed on Sunday about two o'Clock in the Morn-

ing, which no sooner came to our Eares on Munday, but about dinner time arrives Dr. Wilson (my Lo. of London's Chaplain) without Letters, but with a Message from his Lord, that we should chuse the Duke, such being his Majestie's desire and pleasure. Our Heads met after Sermon, where by *Dr. Wren, †Beale, ‡Maw, || Pask this motion was urged with that vehemensie, and as it were confidence of authoritie, that the rest were either awed or perswaded; and those that would not, yet durst not adventure to make further opposition, though they enclined (if it be lawfull to say so) to more advised Councells. It was in vain to say, that Dr. Wilson's *bare word* from his Lord, was no sufficient testimonie of his Majestie's pleasure, nor such as might be a ground of an act of such consequence; that we should by this act prejudge the Parliament; that instead of Patronage we sought for, we might bring *a lasting scandall, and draw a generall contempt and hatred upon the Universitie, as men of most profligate flatterie.* That it would

Masters of * Peter House, † Pembroke Hall,
 ‡ Trinity, || Clare Hall.—

would not be safe for us to engage ourselves in publick differences; that at least, to avoyd the imputation of folly and temeritie in the doing, it would be wisedome to wait our full time of 14 dayes, and not to precipitate the Election. To this last were answered, the sooner the better, and more acceptable; if we stayed to expect the Event in Parliament, it would not be worth God-ha-mercy.

Upon the newes of this consultation and resolution of the Heads, we of the Body murmur, we run one to another to complaine, we say, the Heads in this Election have no more to do then any of us, wherefore we advise what to do, and whom to sett up: Some are for my Lo. Keeper, others for my Lo. Andover (Barkshire:) but least we might be found over weak being distracted, we agree, that he that shall find most voices of these, or any other sett up, the rest should all come to him. Hereupon on Tuesday Morning (notwithstanding every Head sent for his Fellowes to perswade them for the Duke) some durst be so bold, as to visitt for the contrary in

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publick — Others more privately, inquired how their Friends, and others were affected. But that same day about dinner time, the Bishop of London arrived unexpected, yet found his own Colledge (*Queenes*) most bent and resolved another way, to his no small discontentment. At the same time comes to town Mr. Mason (my Lo. Under-Secretary) and Mr. Cofens, and Letters from my Lo. of Durham, exprefly signifying in his Majestie's name (as they told us, and would have us believe) that his Majestie would be well pleased, if we chose the Duke. My Lo. Bishop labours, Mr. Mason visitts for his Lord, Mr. Cofens for the most true Patron of the Clergie and of Schollars. Masters belabour their Fellowes, Dr. Maw sends for his, one by one, to perfwade them, some twife over. On Thursday Morning (the day appointed for the Election) he made a large Speech in the Colledge Chappell, that they would come of unanimously. When the School-Bell rung, he caused the Colledge Bell also to ring, as to an A&t, and all the Fellowes to come into the Hall, and to attend him to the Schooles

Schooles for the Duke, that so they might win the honour, to have it accounted their Colledge A&t. Divers in Towne gott Hackneys, and fled to avoyd importunity; very many, and some whole Colledges were gotten by the fearfull Masters, the Bp. and others to suspend, who otherwise were resolved against the Duke; and kept away with much indignation. And yet for all this stirre, the Duke carried it but by 3 *voices* from my Lo. Andover, whom we voluntarily sett up against him, without any motion on his behalfe, yea without his knowledge. You will not believe how they triumphed (I mean the Masters above-named) when they had got it. Dr. Pask made his Colledge *exceed that night.

Some since had a good mind to have questioned the Election for some reasons: but I think they will be better advised for their own ease. We had but *one Doctor* in the whole Towne durst (for so I dare speak) give with us against the Duke, and that was Dr. Porter of Queenes. What will
the

* *Make an Addition to their Commons, so as to exceed the ordinary Allowance; i. e. make a Feast.*

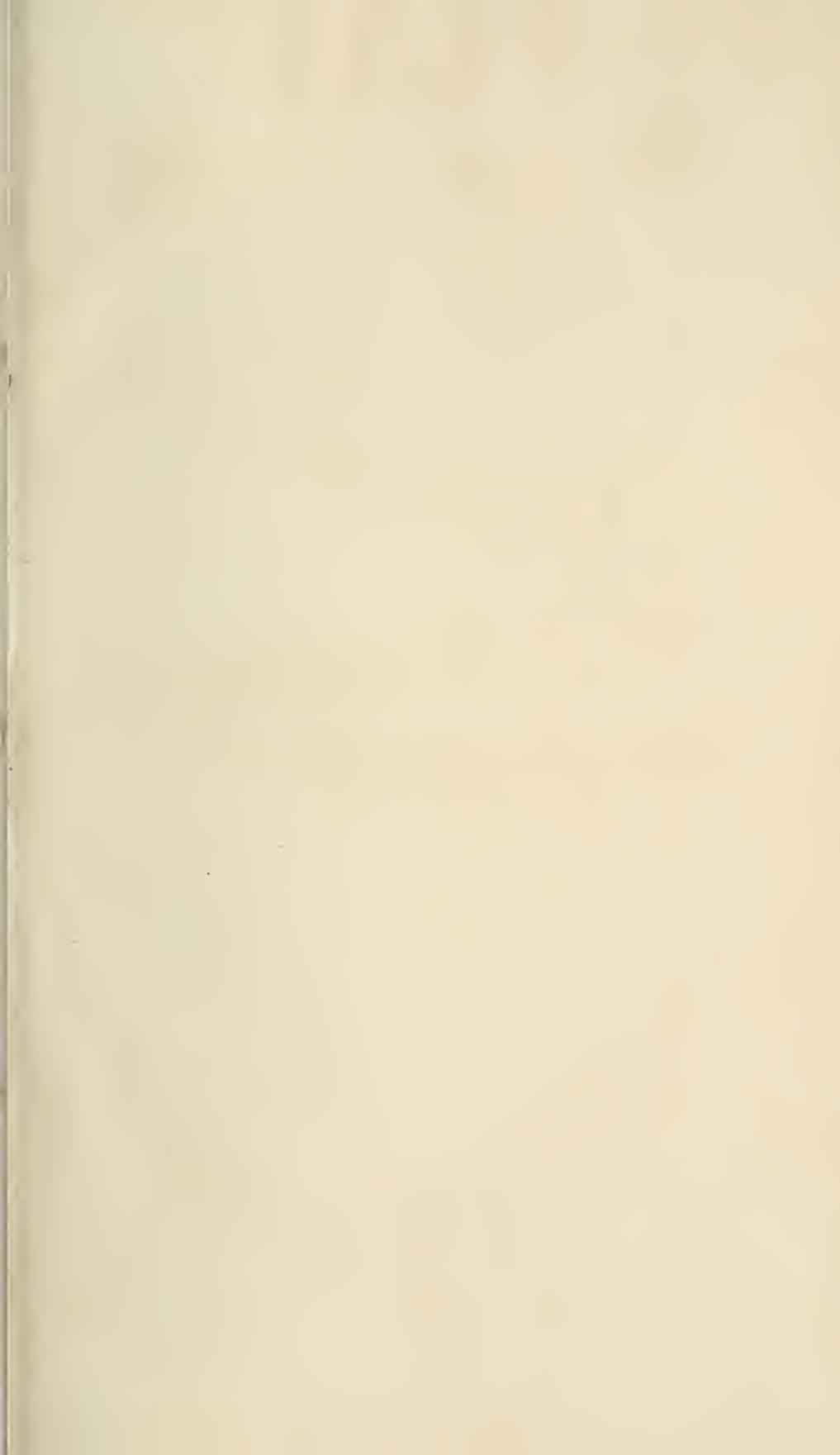
the Parliament say to us? did not our Bur-
gesses condemn the Duke, in their Charge
given up to the Lords? I pray God we
heare well of it. But the Actors are as
bold as Lyons, and I halfe beleeve would
faine suffer, that they might be advanced---

Thus with my best respect,
I rest, and am Yours, &c.

Christ Coll.
June 3. [1626.]

JOSEPH MEDE.

F I N I S.





1880

